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In the 17th year of Shun-chih (1660) the wall was in bad condition and the salt revenue was used to rebuild it. It was again rebuilt in the 20th year of K'ang-hsi (1681). Afterwards it was frequently repaired, the last time by Magistrate Chou Hsiung 周熊 in 1797.

To the north-east of the city lay the walled towns of Ching-i ch'eng 井邑城 and Huang ch'eng 隍城; to the west lay Han ch'eng 漢城. Something over 10 li to the east of the wall is the village of Ku-ch'ang-ts'un 穀昌村, which under the Han dynasty was part of the ancient territory of the Ku-ch'ang Wang (King of Ku-ch'ang).[1]

In the 10th year of Cheng-yüan 貞元 (794) the Nan-chao Kingdom attacked the Hsi-jung 西戎 (Western Jung) tribes, and transported the Shih 施, Shun 順 and Mo-so 麼些 tribes, many thousands strong, to this locality.

2. — THE ROAD FROM K'UN-MING TO TA-LI

First stage. — From K'un-ming the trail leads west across the plain for 30 li until it reaches the foot-hills and the famous Pi-chi Kuan 碧雞關 (Jade-fowl Pass), where there is a hamlet and a temple on a hill overlooking the pass. This temple was built in the 22nd year of K'ang-hsi, the seventh month and 12th day (September 2nd, 1683). The elevation of the village is 6,550 feet. The motor-road follows the foot of the pass, zigzags up the hill, and then bears to the west.

From Pi-chi Kuan to An-ning chou 安甯州 (now An-ning hsien) is 50 li. An-ning is a walled city lying in a valley at an altitude of 6,000 feet. In ancient days it was the T'ang-lang-ch'uan 螳螂川 (Mantis stream) of the Tien Kingdom. A small trail here branches off to the town of Wu-ting 武定, three stages to the north of K'un-ming and a distance of 210 li from An-ning. (A motor-road has now been built.)

The road to An-ning winds between wheat-fields which are terraced and situated between low hills with limestone outcroppings. Coolies, mostly Min-chia 民家 (for description see pp. 41–43), men and women, are met with, carrying blocks of salt on a framework, the load being 100 catties, or about 133 lb. Others bear loads of firewood, charcoal and rice for the market of K'un-ming. The salt comes from Pai-yen ching 白鹽井 (White salt-well) near the town of Yen-feng 鹽豐. A trail connects the salt-wells with Ch'u-hsiung.

An-ning hsien. — In the Han dynasty, An-ning was the Lien-jan hsien 連然縣 of I chou. In the beginning of the Chin dynasty (about 265–266) it belonged or was subject to Chien-ning Chün 建寧郡. Under the Sung and Ch'i dynasties its name remained unaltered. In the beginning of the Sui dynasty (about 581–582) the city was subject to K'un chou.

During the reign of T'ang Wu-te 武德 (about 618–619) its name was changed and An-ning hsien magistracy (still under K'un chou) was established. At the beginning of T'ien-pao 天寶 (about 742–743) An-ning hsien fell into the hands of the Man (savages) who had rebelled owing to extortionate taxes and forced labor.

[1] The *K'un-ming hsien chih*, ch. 9, fol. 1a, states that there is no Ku-ch'ang Wang listed in the *Han Shu* and that the character *wang* was by mistake used for *hsien* 縣.

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from Tien-wei. In the distance can be seen the northern peak of the range, separated by the Yangtze from the main range. This peak is called in Na-khi, Ha-ba ndshĕr nv-lv (the Ha-pa Shan 哈巴山 of the Chinese), simply called Hsüeh-shan 雪山 (Snow mountain) on the Chinese military map.

We follow the edge of the plain, skirting the foot-hills between fields of wheat, beans and peas (only the northern part of the plain is cultivated with rice), pass the hamlets of Han-teng 漢登 and Hsi-chuang 西莊, a distance of ten and a half li from Tien-wei; then Chu-chüan-ch'ang 猪圈場, and from there to Shui-chai 水寨. From this last village it is only a short distance to the walled town of Chien-ch'uan 劍川. Here we met hundreds of Min-chia peasants carrying heavy loads, some enormous earthen jars and pots, others mats, firewood, and pigs in baskets. Very large pigs were slung on poles between two men, the pig securely tied in a mat.

About 20 li from Tien-wei begin the walls of Chien-ch'uan (Rapier stream). This place is renowned for its carpenters, who are clever wood-carvers, and makers of furniture.[47] Chien-ch'uan is at an elevation of 7,750 feet. To the west, on the grassy slopes of the foot-hills, are thousands of graves. Here is the favorite camping place of the Tibetan caravans which come from the north to Ta-li and beyond. Above the graves on the hill-side is a large Buddhist temple called Ti-tsang Ssu 地藏寺 (Temple of the Bodhisattva Kshitigarbha, Lord of the Earth).

The trail passes between irrigated wheat and rice-fields to the hamlets of Pan-teng-ho 板凳河 and Yung-p'an-ts'un 永盤村. We follow the left border of the plain, which narrows towards the north, passing the villages T'ai-

[47] Chien-ch'uan is the ancient territory of the Man-i (savages). The Hsi-i (Western barbarians) called the town Lo-lu, for in their language *lo-lu* meant lake, and had reference to the Chien Hu or Chien-ch'uan Lake near which the town is situated. In the T'ang dynasty (618–906) it was the I-tu Lo-lu ch'eng 羈縻羅魯城. I-tu was one of the 10 original *chien* 睑 (districts) of the Nan-chao Kingdom. (*Chien* is the Chinese transcription of the Tai word *keng* or *zieng*). The Lo-lu ch'eng is the present-day foundation of Wa-yao-ts'un 瓦窯村 (Tile kiln village). It is 15 li south of Chien-ch'uan. The walls of the Lo-lu ch'eng were built in the T'ang dynasty. In the beginning of the reign of T'ang Cheng-yüan 貞元 (about 786), Nan-chao fought Chien-ch'uan and captured the entire territory. Their chief changed his residence to Chien-t'an 劍睑 and changed its name to Chien-ch'iang 劍羌. The Nan-chao Kingdom established the government of Chien-ch'uan. In the Sung dynasty it was changed to I-tu t'an 羈縻睑 and was also called Po chou 波州.

In the beginning of the Yüan dynasty there was established the *so* 所 (Sub-military station) of the 1,000 families of I-tu (I-tu ch'ien-hu so 羈縻千戶所).

In the 11th year of Chih-yüan 至元 (1274), the name was changed to Chien-ch'uan hsien (Magistracy of Chien-ch'uan) under the rule of the Ho-ch'ing Lu 鶴慶路 (Ho-ch'ing Circuit). The *Chien-ch'uan chou chih*, ch. 3, fol. 15b, states that the military and civil yamen of the governor of the Circuit of Ho-ch'ing was established in the 8th year of Chih-yüan (1271) and the I-tu 羈縻 was changed to Chien-ch'uan hsien dependent on the Circuit of Ho-ch'ing. In the 17th year of Ming Hung-wu (1384) it was raised to a chou and the families of 18 li 里 (communes) were registered there. In ancient days Chien-ch'uan had no wall, but during the reign of Hung-chih 弘治 (1488–1505), magistrate Li Wen 李文 built a tamped earth wall. In the 15th year of Ts'ung-cheng (1642) the wall was changed to a brick one, 16 Chinese feet high, and 12 thick. The moat was eight feet wide and five deep. During an earthquake in 1688 the wall fell, the towers toppled over the gates, and it was not rebuilt until 1690; it was once more rebuilt in 1712 and again destroyed by an earthquake in 1751. In 1860 the Mohammedans flooded the town with water from Lake Chien and many lengths of the south-eastern part of the wall collapsed. It was finally rebuilt.

• 482 The height of Ta-chien-lu we made 8,400 feet, which agrees well enough with the observations of other travellers.

We made no halt here but left again on the 21st, our things carried by coolies who having brought up heavy loads of tea made nothing of our light baggage. The weight the tea coolies carry is enormous. The ordinary load is about nine of the long shaped bundles: this would amount to from 190 to 215 lbs. But many coolies carry much more than this, and I saw two different men who were carrying seventeen. This, according to de Rosthorn's computation of the weight, would be at the very least 363 lbs.

It seems almost incredible that a man could do a hilly day's march with this weight on his back unless one has actually seen it. And yet the men are not particularly big nor do they look extraordinarily strong: they begin as children, and no doubt that has much to do with their ability to carry these huge loads.

If one loaded a mule as heavily he would undoubtedly break down. Mules are occasionally seen with a load of tea on them, but it is an accepted fact that the animal's load has to be much lighter than what would be carried by a man.

000 Our road followed down the right bank of the swift rocky river which is formed by the junction of the Tar and the Chen. This runs into the T'ung River or Yü-t'ung Ho as we found it called locally, and on the 22nd we kept down the bank of this latter river by an up and down road till we crossed it by an iron-chain suspension bridge into Lu-ting-ch'iao.

From here the main road makes a considerable circuit to the south, so we took a more direct mountain path which is said to save two days but is too steep for animals. The path led back up the left bank of the T'ung River for a short distance, and then turning off up a side valley with a very steep climb at the end of it, crossed the Ma-an-shan pass at 10,000 feet. This is more than 5000 feet above Lu-ting-ch'iao, for since leaving Ta-chien-lu we had got down to lower levels again.

It took us three long days altogether to cross the hilly country which separates Lu-ting-ch'iao from T'ien-ch'üan

This tribe lives on both banks of the Gold River between my Romi Tschanggu and Wa se kou, the place where the Ta tsien lu River flows into the /218/ Kin tschuan - Tung ho which the Ta tsien lu Tibetans there call rDyarong mutschü. The Yü tung people (Tibetan: Godong) are under the rule of their own hereditary prince and speak a language that neither Chinese nor Tibetans nor people from Kin tschuan understand, and that is supposed to have similarity only with the language of Bawang, the next kingdom above Romi Tschanggu. The inhabitants are farmers and are probably already related to the Lolo of Ning yüan fu, whose language, however, has a certain relationship with Tibetan. Each year in the eleventh Chinese month they celebrate a large folk festival during which they light fires on all the mountains, amid great shouting. The festival is supposed to free the country from a dreadful snake god. In former times - so the natives tell - there lived a large snake among them in a cave, to which each year a human being had to be offered as sacrifice. Each family in turn was obliged to throw one of its members to the snake. Once fate struck a smith, but he tossed a large piece of white-hot iron into the cave. The snake snapped at it, devoured it and burned up miserably. Its petrified image is still shown near the river. The neighbors of the Godong are amazed at the strange way in which these people carry burdens. Even loads up to 100 pounds that are meant to be carried on one's back they carry fastened to a band on their forehead.

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On the left bank of the Tung River toward the south are the territories of the Leng pien and beyond that of the Schen pien tu se. However, today these are almost completely swallowed up by the great flood of Chinese.

/218/ On June 13, I attempted to follow the Great Gold River upstream, but was deterred because of all-too precipitous places, in view of my unskillful horses of the steppes, and decided to get to the next mandarin city of Mu gung ting by way of the so-called da lu, the main highway and military road. The journey thither was supposed to take only three days. From Mu gung ting a road that was not dangerous was said to lead over the mountains to the upper part of the Gold River. However, already the crossing of the suspension

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bridge. The man certainly did not hold a sinecure. Besides the fact 491
that he had to attend to the pulling of his ropes, he had to help many people across. Thus, a man in his fifties came along while we were at work; he grew dizzy when he saw the white foam and the surging waves through the planks. He shut his eyes tight and clung to the keeper by whom he let himself be slowly dragged across. At every tenth step they stood still for a long time to allow the vertical and horizontal motion caused by their steps to cease.

The large highway that runs up the Little Gold River, the hsiao Kin tschuan, goes along - I might almost say - after the manner of the suspension bridge. The scenery continued to be magnificent and delightful, (Plate L). On either side of the sharply eroded valley the mountains, rocks and forests rose up like mighty walls, as though they aimed to meet in the sky above me (Plate LII). Now and then some variety was afforded by a slight widening of the valley or a settlement and small cultivated fields. Several villages on the steep slopes showed countless tiao, stone towers, that originated in the time of the long wars of the old inhabitants with the Chinese (Plate L, LI, and LV). Uncounted rock steps and bridges, not a few with romantic charm, had to be laboriously crossed, and this resulted in quite a bit of excitement on the very first day (Plate L).

We had a rather serious mishap on the second day beyond the town of Yo ts'a on a covered bridge that was 30 and 50 meters high and ran along the river which was swollen from the continuous rains. A few rotten timbers collapsed just as half the animals had passed the difficult point. The unfortunate Hartschiu horse which carried the botanical specimens representing many weeks' work, fell into the depths and into the river amid a rattling heap of stones. All I saw was its head coming to the surface a single time out of the muddy swirling waters, then the waves engulfed the horse and its pack forever. At the moment when the accident occurred, however, we had all we could do to prevent another mishap. The covered bridge consisted of stairs nestling against the cliff and winding around the side of the mountain for a few hundred meters. The animals in the rear pushed against the ones in front and those in front wanted to jump over the gaping hole. It was an effort to prevent them from doing this and to /220/ hold them back, to cut off the packs and turn the animals around in spite of the narrow path. Only then could we hasten to the next village in order to buy boards and to hire help (Plate XLIX).

My journey caused a great stir among the natives because people 492
seldom travel with mules and horses in these parts. Usually Chinese

482 coolies take care of the lesser freight transport. They carry their burdens piled high on their shoulders. The carrying of larger burdens on horizontal spring poles as is customary in lower China, for example in Hu pe etc., is done only among individual itinerant craftsmen and specialists that come from a specific region of China and overflow into the western borderlands.

In Romi Tschanggu I had refused to ask the yamen for ula. I felt that it was not right for me as a foreigner to demand it. But the difficulties of the road piled up to such an extent that I very much regretted having been so considerate. The road was in much poorer condition than people had admitted and on the way I could get help for only short stretches and at high prices. I had so many accidents that finally I indicated those dates in my diary on which I did not experience some major mishap. It was also practically impossible to buy straw for the animals. And from the corn flour alone which we had to feed them, they developed colic. Thus, on June 16, I lost a horse from colic and barely cured two others.

782 During the night of the sixteenth and seventeenth an extremely heavy thunderstorm with a cloud burst descended on the valley. The echo of the thunderclaps in among the high rock walls would not cease and from all sides came the deluge. In an hour the river rose nearly one and one-half meters. The natives - I was staying with Chinese who lived in small huts by the wayside - lit their incense candles and stuck them on their door posts. In the short intervals between the thunder-claps their "crackers" could be heard incessantly and a thousand times they called out the name "Yü hwang ye" through the open door.

731 On the morning of the seventeenth we had scarcely gone two kilometers when the high muddy waves of the swollen Hsiao Kin tschuan Ho blocked our way inexorably. Waves one and one-half meters high flowed over the narrow path at the foot of steep valley walls. In an attempt to brave the obstacle, our guide barely escaped being washed away by the current, along with one of the horses. It meant waiting until the water had gone down, and since I had not been able to replenish my horse fodder at the last encampment, I stayed in my tent with the packs by the side of the river and sent Skewliu and Dardyi back empty to the Tschortensa gomba monastery which I had passed two days earlier (Plate LIII).

On June 18 the water rose even higher although meanwhile good weather had set in and the thermometer rose to +34° at noon. In the